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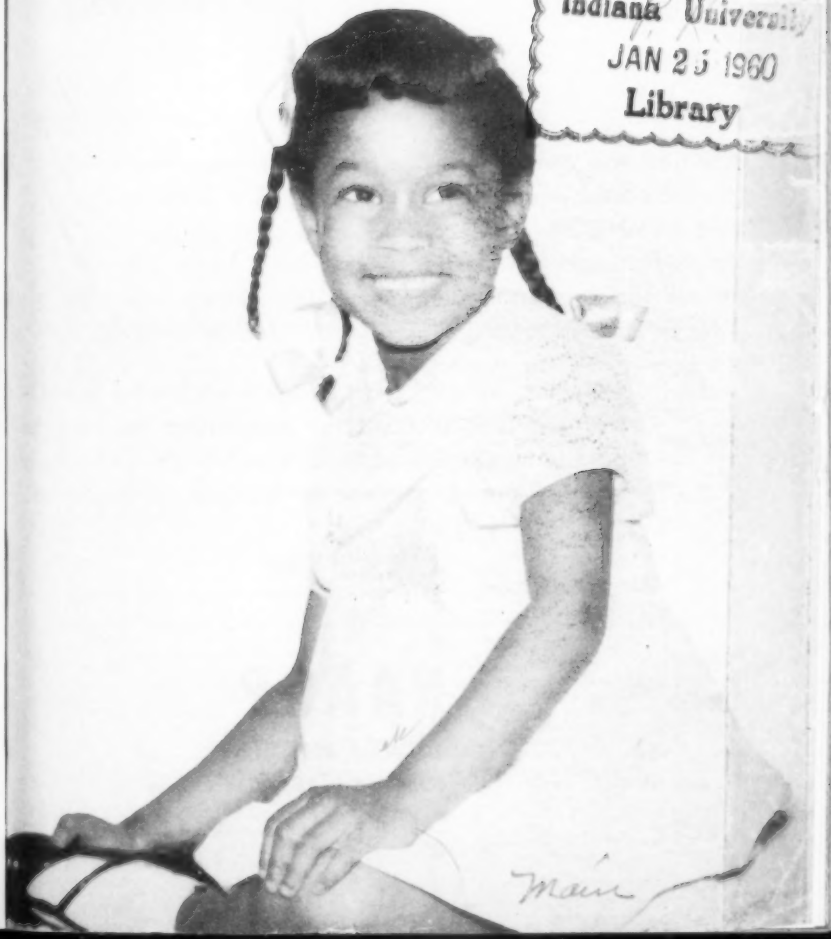

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THE CRISIS

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A RECORD OF THE DARKER RACES

Editor: James J. Ivy

Vol. 67, No. 1 **Whole Number 569**

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January, 1960

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Ingrid Luellen Terry, 4, daughter of Dr. and Mrs. John W. Terry, Milwaukee, Wis., is a paid-up junior NAACP life member. Little Ingrid is studying ballet. Her father, Dr. Terry, is already a subscribing life member.

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■ This writer believes that anti-Beatnikism is responsible for much of the racial tension in Greenwich Village

Race and Bohemianism in Greenwich Village

By Harold W. Cruse

THE summer of 1959 in Greenwich Village, New York City, came as usual to a feverish close in late September. Soon the chilly drafts would rustle through the jigsaw puzzle of Village streets and there would be an end to the art shows, the grand promenading in Washington Square Park, and the jam of week-end tourists seeking thrills. Acutally, most local residents, unless engaged in tourists-catering businesses, were glad the summer was over. For if there is anyone a Villager detests more than landlords and high rents, he is the tourist. Villagers have a provincial, chauvinist attitude toward their community, which seems anomalous in cosmopolitan New York. But this is the result of a long history of inbred community pride. This is why its citizens welcome the end of summer, for they can again have the Village to themselves.

But when the summer of 1959 ended, Villagers were left with an awareness of a problem which they had either ignored or minimized. This was the problem of Village race relations.

Although I had been living in the Village for more than five years, the racial situation did not become tense until circa 1955. What started it was the influx of members of the "New Bohemia." And much to the surprise of old-time Villagers was the influx of many Negroes from Harlem, who were only twenty-minutes and a subway fare from the heart of the Village. There were also many young

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HAROLD W. CRUSE, formerly a Harlemite who became a Villager in 1950, is a freelance writer and a Village resident. He has written three plays in search of a producer and is now at work on a novel giving a panoramic view of the Negro in the Village.

Jews from the Bronx, Brooklyn, and the lower East Side. These young people were fleeing their ghettos both geographically and psychologically. Culturally, the Negro's contribution was both "racial" and linguistic. Post-war Bohemia became known as the "beat generation," whose lingo was made up of choice phrases and words originally coined by Harlem "hipsters" (people in the know). Although most Villagers did not know the origin of "beat" (which was Harlemese for "exhausted" or broke"), and cared less, they quickly identified "beat" with those manifestations of Village life which met with their disapproval.

VILLAGE MIGRANTS

The new Bohemians, who often centered their lives around the coffee shops, went in for ornamental fads and odd dress. Some even went barefooted; others dressed in capes and sandals; and some of the Negroes went in for earrings, in one lobe, and exotic African neck jewelry. The lure of Village bohemiamism and unconventionality spread throughout the country to attract smalltown rebels form Arkansas, rural Southerners from Tennessee and Mississippi, Protestant truants from middleclass families in Michigan and Wisconsin, the sons and daughters of orthodox Jews from the Bronx and elsewhere, and workingclass people from Manhattan's Harlem. The "New Bohemia," therefore, soon approximated America's mythical "melting pot." But it was the Negro ingredient in the pot that soon put the Village's traditional racial liberalism to the test.

The Village has always prided itself on being a leader in American liberal traditions in art, science, literature, and the theater. But there is another side to Village life — the sordid and the disreputable. There are clip joints, "kibbets," gangsterism, and the dope traffic; there are also "queers," "dikes," and vagrants. There is likewise the "free-love" legend which many Villagers claim is really a fiction created for publicity purposes. Although the Village attitude toward bizarre behavior is summed up in the phrase *Each to his own*, it soon became evident that the increase in interracial sex was pricking the hidden nerves of prejudice.

As I frequented the many Village hangouts, I soon became aware of a quiet, brooding tension under the surface. Interracial sex, one cause which had all the flavor of a fad, was in full bloom in the summer of '59 in Washington Square Park. Many white girls, it seems, thought it *chic* to date Negro men. They wanted the thrill, *Boule-Miche* style, as in Paris, of a Negro lover before returning to the conventional parental hearth. Negro girls likewise became a new adventure for many white men. There were even some white girls who specialized in Chinese men. Such amourous activities across racial lines were regarded as rebellion against conventional middleclass habits.

NEGROES IN VILLAGE

This aspect of the "New Bohemia" made even the old-timers sit up and take notice. The earlier Village *habitués*, those of the time of O'Neil and Floyd Dell and Edna St. Vincent Millay, though rebels in both art and

life, were more or less conventional in their racial attitudes and practices. Histories of the Village seldom mention Negroes as playing a conspicuous role in the bohemian and art life of the community. Claude McKay was probably the best known Negro writer in the Village life of the early twenties. It must be emphasized that there is a sharp distinction between Village family life and Village bohemian society. The solid citizens, many of whom are Irish and Italian, have strong family ties and are anti-bohemian and much of their anti-Negro feeling is really anti-bohemianism, since an increasing number of Negroes are identified with the Beatniks. But in the old days, New York's version of Paris' Left Bank, since it contained few Negro artists, really had no racial problem.

In the old days Negroes were concentrated around MacDougal, Bleecker, and Minetta Streets. It was harassment by the whites that started the trek to Fifty-Third Street, San Juan Hill, the upper Nineties west of Central Park, and finally to Harlem. Much of the story may be found in, I believe it is called, *The Autobiography of a Cop*, the experiences of a policeman who pounded his Village beat from 1912 to 1920.

The Negro trek south, however, did not strike old Villagers as the return of the native. It was regarded by many as an unwarranted invasion. Many Village Negroes, like myself, feared an increase in racial tension, and possibly open clashes between whites and Negroes. As early as the '40's there had been "hoodlum" attacks on racially mixed groups. Old-timers usually protested against them and the liberals asserted the right of a man to pick his associates.

RECENT NEGRO INFLUX

I was sitting one evening in a coffee shop called Pandora's Box. One can sit in such *bistros* for hours over a good cup of coffee listening to good music, playing chess, reading books, flirting with the girls, or just conversing. On this occasion, a white acquaintance of mine—a man with a broad knowledge of Village life—sat at my table and drew me out of my book. After a short exchange of views on the latest Village "trends," he blurted out the question I had been expecting:

"Tell me, Cruse, why are so many Negroes coming to Greenwich Village?"

I looked at him for a moment while I searched for an answer. It was a question which I had sensed on the tip of many a Village tongue, in the quizzical glance of many a Village pedestrian. But I was nonplussed because the question was now verbalized—and it had come from an authentic Village bohemian. I tentatively countered with:

"Why do you ask?"

"Ohoh . . . eh . . . because never in all my years down here have I seen so many Negroes. Tell me, is there an organized Harlem movement directing Negroes to come down here to test out the Village's racial attitudes?"

"Well, I seriously doubt that. Negroes, like everybody else, are influenced by their environment and the trends of the times and some of

them are coming here for new experiences. Remember that Negroes are as diversified as the whites. Many of them, like the white kids, are fed up with conventional pre-war ideas. Americanism to them means insipid conformism . . ."

May acquaintance raised his eyebrows. "Tony," that is what I shall call him, is well-known in Village circles. He has an ascetic, Christ-like appearance—long, mixed-grey, flowing hair and beard; pale blue, sympathetic eyes. His uncut hair and beard are his badges of nonconformity and he represents the waning tradition of old bohemia. "Tony" makes his living by selling esoteric magazines on art and literature, wit and humor, the theater, etc., published in New York, Paris, and London. These he sells mainly to tourists and he calls it "disseminating culture to those poor Americans who are so unfortunate that they do not live in Greenwich Village." I never learned where "Tony" lived or whether he even had a permanent address (many bohemians didn't). Actually, "Tony" was a period piece in a gallery of Village "characters" of bygone days.

"I guess you're right about Negroes," he said. "When I think back to the twenties I remember that we Village bohemians used to visit up in Harlem because it was then a fashionable thing to do. And there were also Negro bohemians up there."

"Oh, yes, yes," I replied. "What you call 'Negro bohemia' was then called the 'Harlem Renaissance.'"

"Yes, yes," said "Tony." "I remember that Carl Van Vechten used to say that."

PRESENT-DAY REBELS

What is new in the Village is that present-day white rebels have taken over much of the psychology and the outlook of the Harlem "hipster." The Negro bohemian rebels against convention mainly because of prejudice and racial discrimination; the whites, because of what they regard as the spiritual impoverishment of American society. This is probably why the new Village bohemian seldom draws the color line. It is the interracialism of these two groups that has aroused the resentment of many Villagers and conventional people.

I once tried to get a Village newspaper to carry a series of articles on the history of the Negro in Greenwhich Village. I had shown that Negroes had been in the Village ever since it was the "bouwerie" and a part of Nieuw Amsterdam. I showed that several Negroes even had owned large tracts of Village land. But the editor was cool to my articles and did not publish them. Purpose of my articles was to educate Villagers to the fact that Negroes had always been an integral part of Village life, and that newcomers were not setting a precedent by moving into what many local citizens regarded as a "lily-white" community. Village racial tension continued to mount, since people lacked the facts; but it did not flare into violence until the summer of '59 when the *New York Times* startled New Yorkers with its headline: "Village Tension Upsets Residents . . . Racial Enmity a Cause."

When the Village editor who had rejected my articles appeared on a

radio panel to discuss Village racial tensions, he opined, among other things, that the Negroes had incited attack by the bold flaunting of their white sweethearts. This, he said, offended many Villagers who objected to white-woman-Negro-man relationships. Although there was some truth in what he said, it was far from being the whole story. Yet his reaction to interracial sex, despite his liberalism, is typical of that of many local residents, including some bohemians, although interracialism is usually accepted or rejected in the Village on a class basis. Despite the social interracialism, there is still much racialism in housing.

The *Times* also pointed out that Village tension had its anti-Semitic as well as its anti-Negro tinge. Hoodlum elements were reported as being opposed to the influx of "A-trainers" and their "Bronx bagel babies." The Negroes were called *A-trainers* because they rode the Independent Subway "A" train into the Village; the girls, "bagel babies" in reference to a type of doughnut favored by Jews. The inference was that all white girls seen with Negro males were Jews, which is, of course, not true. Yet the *Times* made no reference to another Village practice — the increasing number of Negro girls being dated by white men. But the accent on the Negro-man-white-woman angle is strongly reminiscent of Deep South attitudes toward interracial sex.

Village attitudes toward Negroes, therefore, gets tied in with conservative attitudes toward the "beat generation," bohemianism, anti-Semitism, and interracial sex. Members of the "beat generation" are for the most part youthful escapists seeking refuge in "art," jazz, poetry, esoteric literature, Zen Buddhism, and marijuana. To them the Negro is both a culture bearer and a guilt symbol.

Yet with all of its troubles, the Village has less racial tension than other parts of New York despite its diversity of peoples. And the causes of some of this tension, which I have tried to point out in this article, are really not racial at all.

"LOCAL CLERGYMEN'S STATEMENT ON 'VILLAGE TENSION'"

"It is important to recognize that the Village is a diversified community of people because of its tradition of tolerance to all. . . . In the area of race relations, the Village is justifiably proud of its record. People of all races, creeds, colors, and national origins have lived and worked side by side in this area for generations. There have been incidents involving different races, but the fact of the matter is that these are few and far between. . . . It is more than possible that what has been termed interracial conflict is in fact another form of individual hoodlumism. . . ."

Excerpts from the statement of eleven Village clergymen as reported by the December 10, 1959, issue of *The Villager*.

Robert Diggs (L), president of The Templars, presents payment on his NAACP life membership to Dr. William H. Watts, chairman of the Baltimore, Md., life membership committee.

Mrs. Joan Phillips (L) presents first payment (from the auxiliary to the Maryland Dental Society) on NAACP life membership to committee chairman Dr. William H. Watts of the Baltimore branch. At right is Mrs. Eula Mae Watts who solicitted the membership.

Mrs. Erma Williams president Alpha Epsilon chapter of Delta Sigma Theta sorority presents $250 check as part payment on NAACP life membership to John G. Jones, treasurer of the Pittsburgh, Pa., branch. Branch president Rev. Charles Foggie smiles approvingly.

Atty. George M. Fleary (L), vice-president New York State conference accepts $100 check as payment on NAACP life membership from Grand Master William Turner of Universal Grand Lodge, AF & AM. Membership is in Brooklyn, N. Y., branch. Sister Lillian Rogers, Royal Grand Matron of Oriental Grand Chapter, OES, stands in center.

Rankin Lewis (R) of Lansing, Mich., makes a payment on his NAACP life membership to Dr. Clinton Canady, Jr., life membership co-chairman of the Lansing branch.

Mrs. Burton Dingman (L) receives her NAACP life membership plaque from Lucille Black, NAACP membership secretary. Mrs. Dingman is the first fully-paid NAACP life member in the Schenectady, N. Y., branch.

Russ Carte

HONORED—*Jackie Robinson, former baseball star, receives "Man of the Year" award from Dr. Everett B. Simmons, president of the Oranges-Maplewood, N. J. branch, in presence of Mayor Russell A. Riley of Orange, N. J. Mr. Robinson received the plaque for distinguished contributions to civil rights.*

■ This author examines some of the problems faced by West Indian immigrants in England

A New Immigrant Comes to Britain

By Philip King

DURING the early hours of a Sunday morning in May, 1959, a young Negro carpenter named Kelso Cochrane was stabbed to death, in a fight with six white youth, in the Notting Hill section of London. The murder took place in the area which was the scene of the 'race riots' between whites and blacks during September of 1958, and many Londoners feared that racial strife had broken out again. The police insisted that Cochrane was not murdered because of the color of his skin; they attributed the attack to attempted robbery, and later examination of the circumstances involved proved this theory to be correct.

But the Negro living in London cannot forget the attacks made on him in the streets of London during 1958. Looking ahead, the West Indian immigrant asks: 'What does the future hold for me in Britain?" He desires nothing more than to be able to work and live in peace and dignity; he is willing to do his share, and is proud of having proved himself to be a loyal and trustworthy citizen.

This Negro member of the British Commonwealth from the West Indies has always had a high regard for the English. To him they have always represented the epitome in traditional British fair play and tolerance. For his British cousins, therefore, to turn on him with American Deep South bigotry, is as bewildering as it is disillusioning.

There were few Negroes living and working in industrial Britain until a few years ago, but as a visitor he is no newcomer. He came in great numbers as part of the AEF in both world wars; as a seafaring man he was to be seen in all large seaports.

PHILIP KING, who lived for many years in London, now lives in Málaga, Spain.

London, Oxford, and Cambridge have known him as student from what is now Ghana and Nigeria on the West Coast of Africa, while others, prize fiighters, vaudeville actors from the States and night-club artists, have been part of showbusiness in Britain for many years. These performers, with their flamboyant mannerisms and infectious laughter, aroused a certain amount of affection in the average phlegmatic Britisher—certainly no resentment.

The tide of Commonwealth immigration into Britain did not really begin until about 1951, the year of the disastrous West Indian hurricane which caused so much damage to life and property in Jamaica. It was at a period when Britain was experiencing industrial expansion, prosperity, and full employment, and her people were enjoying a higher standard of living than at any time in their history. The Lord Mayor of London opened the Jamaican Relief Fund, as the hurricane had brought ruin and starvation to farmers in the West Indies, who until then had been scraping an adequate but extremely frugal living from the land. The hardship suffered by these farmers was so great that there was little likelihood of their ever getting on their feet again or being able to make their small farms pay. It was not perhaps solely altruism that prompted Britain to invite Commonwealth citizens to Britain to help fill the labor shortage.

The Jamaican has been leaving his island home for years in order to make a living. He has done seasonal work in the United States, worked in South America, and braved the ravages of tropical disease to help build the Panama Canal. Is it any wonder that after the devastating hurricane, facing hunger and hardship at home, he gazed in naive credulity at advertising posters displayed by the steamship agencies saying, "Further your ambitions—Go to England?"

THEY CAME IN BOAT LOADS

By early 1952 every boat docking in a British port from the West Indies came loaded with eager ambitious, immigrants, and although the industrial boom is on the decline after reaching its peak, they are still coming, although in diminishing numbers. The earlier arrivals—even the illiterate ones, found jobs immediately. But finding a place to live presented a far greater problem. The blitz bombing, which destroyed thousands of homes, of the war years had left Britain with an extremely serious housing shortage. Native Britishers were forced to share houses with, sometimes, more than one family, and social workers had even reported finding a family of eight—man, wife, and six children—eating and sleeping in one furnished room. Desirable accomodations were impossible to find, with occupying tenants being protected by government-controlled rentals. These immigrants, not by choice but through necessity, gravitated to slum areas, which were already tough and down-at-heel long before they moved in. There was a premium even on these accomodations, and in many cases the immigrants found themselves at the mercy of unscrupulous landlords and rental agents.

Dilapidated, bomb-damaged brownstones in these slums now became the immigrant's new home. The rooms were infested with mice and cockroaches; the ceilings dirty, often with gaping holes; the furniture sparse, with perhaps a table, bed, chest of drawers, and a couple of chairs. In many of these housing units the tenants had to share a community kitchen, queueing up to do their cooking and washing on one dirty black gas range and using one greasy sink. Tenants had to queue for the communal toilet as well as the sole faucet. Outside the courtyards were dank, dark and garbage littered. These poor West Indians, accustomed to warm, bright tropical sunshine, were now huddled around the indispensable kerosene stove trying in vain to keep warm.

In such slum areas racial resentment was bound to develop. The new immigrants were resented because they often displaced the whites by paying the landlords more rent. When renting became difficult, thrifty Negroes formed clubs and pooled their savings to buy properties collectively; then they did the renovation jobs themselves. When whites were evicted they would sometimes picket the newcomers, camping on the pavement with their bedding and babies, carrying posters such as: "West Indians move in—Britons must suffer."

The seeds of discord and racial conflict are quickly sown when colored and white are forced to live under the same roof. It is clash of temperaments. The Jamaican, with his gregarious nature, loves entertaining his friends and is happy when he has a room full to suffocation singing and dancing to calypso music. The average Englishman likes to live quietly, and upon coming home from work wants to relax in front of his fireside in the company of his own family. Pleasant and easy going by nature, under ordinary circumstances, his anger can quickly be aroused, however, when his ceiling rocks with dancing feet from the floor above and keeps him and his family awake half the night.

HOUSING CONDITIONS BAD

Bad housing conditions must bear the major responsibility for the bitter racial tensions that have arisen between the English and West Indians. "Why should these foreigners come and take our homes?" the English complain, "when Britishers have no place to live?," not stopping to realize that these West Indians, being members of the British Commonwealth, have the right to enter the United Kingdom at will, vote, seek housing on an equal basis, share the amenities of socialized medicine — including free false teeth and spectacles, and even collect cash benefits from Public Assistance, much the same as our Puerto Ricans can come to New York and go on home relief—if necessary. It was in the environs of these slums, that racial friction was spawned to erupt later into bitter street fighting.

On a black Friday, after a hot day at the end of August, 1958, shortly after the sun had set, shame descended on London. For the first time in history, terror and violent street fighting between the races broke out in London's streets. Self-righteous Britishers, who had been

hasty to condemn racial intolerance in the American Deep South, and who had smugly proclaimed that "it couldn't happen here," were mortified.

In the Notting Hill section of West London, in which a few stately old residences still stand hemmed in by dilapidated large brownstones, fighting broke out between Teddy Boys and the immigrants. They surged into the streets nightly, brandishing switch-blade knives, cycle chains and knuckle-dusters. More than two hundred white and colored people fought a pitched battle with knives, broken bottles, and iron bars. Homemade gasoline bombs were used to set fire to houses occupied by Negroes. Each night colored residents, in fear of mob brutality, would remain in their barricaded houses without turning on their lights, nor daring to venture into the streets. Embarrassed citizens, proud of Britain's traditional reputation for tolerance and fair play, suffered deep humiliation, and shamefacedly groped for excuses. At the annual meeting of the Trade Union Congress, the Labor Party chairman, Tom Driberg, described this mob violence as "A challenge to the conscience of Britain." "The real problem is not the black skin, but white prejudice," he said. The seriousness of the situation prompted David Renton, Parliamentary Secretary to the Home Office, to call an emergency meeting. Street fighting between the races was not confined to London: it also broke out in Nottingham, a midland industrial city, where some of the biggest battles were fought.

Chagrined citizens asked: "What is this all about?" "Had mass racial hatred really overtaken the British; were these really race riots as the United States and other parts of the world knew them?" The answer to these questions was an emphatic "No." There was no general uprising of the white population against the colored immigrants; there was no desire among the vast preponderance of respectable citizens to wish them any harm. On the contrary, these street brawls could be attributed solely to young hooligans—the Teddy Boys.

RIOTS FESTIVAL OCCASION

People wanted to know: "Could any one person or organization be secretly directing this hate-and-terror campaign?" The answer is not a simple one. The trouble has been written up as race rioting; it has been written down as mere gang hooliganism. To begin with, despite the screaming headlines in the British press, and wire reports sent out by various news agencies, there was really no race rioting *à l'Americaine.* Not a shot was fired; no one was even seriously injured, although a few skulls were damaged. Who ever heard of a riot recessing after midnight to be resumed the following day after sundown? Such was the case in London. The street fighting, which lasted over two weeks, would terminate each night shortly after midnight—this afforded the participants a good night's sleep. Could there be a dangerous riot while hundreds of sighteers from all over London were milling around without fear of danger? And why is it that street clashes between the races only

happened in the Notting Hill section of London, when there are half a dozen other districts such as Camden Town, Kennington, Stepney, and Kentish Town, which have a larger percentage of Negroes. There everything remained peaceful. In Brixton, which has the largest number of Negro residents in London, not a voice was raised—both colored and whites lived alongside each other in perfect harmony and contentment—during all the time the street fighting raged in Notting Hill. It was a case of cowardly packs of hooligans picking on a small minority. If racial hatred is so widespread in Britain, why is it that no riots occurred in Liverpool, Birmingham, Leeds, Cardiff, or Manchester, all of which have a far larger Negro population than Nottingham or London?

This is not meant to imply that racial intolerance does not exist, or that racial tension can be written off as an insignificant manifestation. While yet not organized, it is a powerful force, which in the event of an industrial depression, could be whipped into a fury with devasting implications. Yet, despite the racial strife which reared its ugly head in London, on the other side of the ledger it can be reported that residents of the borough of Hampstead chose Dr. David Pitt, a Negro physician from the West Indies, to represent them as a Labor Party candidate in the general parliiamentary elections [Dr. Pitt lost to Conservative H. Brooke].

JOB OPPORTUNITIES

To the colored people of the British Commonwealth, the Mother Country has, since the war, meant the promise of jobs and prosperity. The Home Office estimates that there are approximately 210,000 nonwhites in the United Kingdom, which has a total population of over fifty-one million. And there are only about 200,000 nonwhites in all Britain—West Indians, West Africans, Indians, Pakistanis, etc.

Britons should not forget that during the war 10,000 Jamaicans came voluntarily to the United Kingdom, eight thousand of whom went into the armed services, and two thousand into munition work. As an indication of their industrious spirit, Jamaicans alone, who make up seventy per cent of Britain's postwar Commonwealth immigrants, sent home £4,-500,000 ($12,600,000) during 1958 in postal money orders.

Despite all the grim and squalor among which West Indians are forced to live, they brought something of their gaiety and boisterious good humor to British life. And their apparent *joie de vivre* has indubitable appeal to many working girls who live in their community or who work-side beside them in the factories. White men resent this very much, even if their feeling is not always apparent. Yet it is difficult to assess the role of sexual jealousy, since it is also mixed with xenophobia, in the creation of tensions between Britishers and the immigrants. There is for instance, also much resentment of the ability of the Poles to captivate British girls and to outshine local youths at dances and social affairs.

Sexual jealousy, probably follows third, after inadequate housing and fear of job loss, in the formation of

tensions between the two groups. Though few Britishers will admit it, British girls will actually go out of their way to seek the companionship of Negroes. They not only enjoy being with them, but appear proud to be seen being escorted by them.

DANCE HALL FIGHTS

Although there have been fights in public dance halls because colored men were thought to be "stealing" girls from whites, the truth is that the girls are the ones who have been doing the pursuing.

Because some white prostitutes have chosen colored men for their consorts or protectors, there is the ugly canard that almost every unattached Negro male must be living off the earnings of some innocent white girl whom he has forced into prostitution. They are also frequently accused of selling narcotics or running brothels. The number of colored men involved with white prostitutes is not significantly high, and the number of Negroes to come before the courts is extremely small.

As a direct result of the race conflict, an exodus of colored people from Britain got under way. Bitter at the prejudice that had exploded into riots, hundreds of West Indians booked passage home. The Afro-Caribbean Federation, chief welfare organization assisting colored people in Britain, asked the Colonial Office to help. An official pleaded: "We want the government to give free passage home to colored people who want to go because of fear, unemployment, and other conditions." Many did not wait for government help, while hundreds of others would have returned if they had had the money. Since September, 1958, the flow of new immigrants from the West Indies has slowed down. The British Council, which used to attract colored people to England from the West Indies, began warning them to stay away. And would-be immigrants feared that this propaganda would be followed by government restrictions and possible quotas on West Indian immigrants.

The Negro from the West Indies —who has been described as being more British than the British themselves—seeks a solution to the problem confronting him. He wants to know if the housing situation is going to continue brewing discord between whites and blacks; he wants to know if competition for jobs is going to lead to further racial discrimination; and he would like some assurance that the physical violence loosed against him will not occur again.

This much can be said: the housing shortage is improving though not as fast as West Indians should like. Thousands of Council houses have already been constructed, with thousands more in the process of erection. Already many Negroes, who, like anybody else must await their turn on the Council list to secure tenancy, are already ensconced in modern, comfortable flats surrounded with gardens and flower beds. Where they live in healthy and uncrowded surroundings, both races enjoy amicable relations, and there is no reason why they should not continue doing so.

One thing is certain. The West Indian Negro, Britain's newest im-

migrant, has come to stay. He has both feet firmly planted on British soil. He has overcome the discomforts of the raw English climate; he has endured discrimination in housing and employment; he provides for his family; and he now takes an active interest in civic affairs. In many cases he owns his own home and drives a car. He has proved himself to be a conscientious and reliable worker, and by diligence and perseverance has become a valuable asset to the Mother Country.

SHARING HER CHARM—*NAACP freedom fund co-chairman Margurite Belafonte is flanked by NAACP executive secretary Roy Wilkins (at L) and the Rev. Francis Griffin, Prince Edward country, Va., integration leader. Scene is the third annual NAACP Freedom Fund Dinner in New York City. Some 1,500 persons saw Marian Anderson and* LOOK *magazine publisher Gardner Cowles honored at the $100-a-couple affair.*

Cecil Layne

EARL B. DICKERSON *(L), president of the Supreme Liberty Life Insurance Company, Chicago, and life member of the NAACP receives $1,500 as a contribution towards the Association's Golden Anniversary Project. Richard Latsen (center), president of the South Side Bank & Trust Co., is handing Mr. Dickerson a check for $500, and Rev. T. E. Brown, pastor of the Progressive Baptist Church, delivers his check for $1,000 to Mr. Dickerson.*

Along the N.A.A.C.P. Battlefront

MIGRANT LABOR

IN a prepared statement presented on December 7 before the subcommittee on migratory labor of the Senate Committee on Labor and Public Welfare, NAACP labor secretary Herbert Hill charged that the "American government has neglected the migratory farm labor problem at all levels: federal, state, and county."

"The United States Farm Placement Service," he added, "shrugs off responsibility for the working and living conditions of migrant laborers although placing these workers in harvesting and food processing jobs at the request of employers. The Farm Placement Service also uses labor contractors and crew leaders in its recruiting activities, despite the record of these notorious middlemen, and generally appears mainly interested in meeting the labor demands of growers, no matter what the effect may be on the workers. Other branches of the federal government are responsible for the foreign contract labor system which results in the use of tens of thousands of Mexican nationals and other foreign laborers, while domestic farm workers are unemployed.

Although it is clear that migratory farm workers are more in need of

LOAFERS, INC., *a well-known civic and social club of St. Paul, Minn., recently subscribed to an NAACP life membership. Pictured from L are Howard Brown, Edgar Pillow, William McMoore, president; Robert Graham, treasurer; Junius Powell, Ernest Johnson, and Ralph Graham.*

Cecil Layne

MAY I PRESENT—Look *magazine publisher Gardner Cowles (center) presents Mrs. Cowles to Miss Marian Anderson (R). Over Miss Anderson's right shoulder is NAACP president Arthur B. Spingarn, and behind him vice-chairman of the NAACP board, Dr. Robert C. Weaver. Scene is the Hotel Commodore, New York City, during the 1959 Freedom Fund Dinner.*

the protection and benefits of welfare laws and labor legislation than any other group in our population, these workers are systematically excluded from state and federal welfare legislation—with the exception of federal social security. This exclusion works an enormous hardship on these workers and is an important factor in the harsh conditions under which migrants live and work. Usually where there is no specific exclusion of agricultural labor from welfare and labor statutes the laws are simply not applied or enforced in regard to farm workers. . . .

"The open trucks and buses carrying entire families were followed from points of origin in Florida, through Georgia, the Carolinas and into Norfolk, Virginia, where the federal government has established a vehicle check point. The day-to-day living conditions of the workers and the practices of the crew leaders and growers en route were also studied.

"At the conclusion of my investigation I reported to the Federal Social Security Administration that social security coverage of migratory farm workers along the Atlantic Seaboard was 'negligible.' This includes the State of New York where the state law regulating farm labor contractors and the federal law requiring social security coverage for farm workers is honored more in the breach than in the observance.

"With the exception of three states, migratory agricultural workers are not covered by workmen's compensation laws. This exclusion is significant because farming has the third highest fatality rate of any industry in the United States, exceeded only by mining and construction. During 1956 the total number of men, women and children killed in agricultural work exceeded that of any other industry.

"Farm labor is totally excluded from federal minimum wage and maximum hours legislation. U.S. Department of Labor statistics indicate that the average farm worker's hourly pay is sixty-eight cents, as compared to $2.79 an hour for the construction industry or even $1.05 an hour for laundry workers who are among the lowest paid of all non-agricultural occupational groups in the United States.

"The annual average wage of all farm workers in the United States in 1958 was $892, earned on jobs on and off the farm. The annual wage was $728 for farm work alone. Farm workers were employed an average of 125 days on agricultural labor and 19 days in other types of employment. Meas-

STATE YOUTH BANQUET *in Gary, Indiana, which was attended by more than eighty-one youth council and college chapter members.*

ured in terms of real wages their pay was $4.91 per day.

"The farmers, large growers, and the food processing and packing corporations are responsible for these pitiful wage rates and working conditions, and they have repeatedly indicated their determination that there shall be no minimum wage legislation for agricultural workers.

"Payday is just another frustration in the lives of most migratory farm workers. NAACP investigations have revealed that a common practice in many labor camps is to inform farm laborers after several weeks of work that they have earned no money or even that they are in debt because of deductions for food purchased in camp commissaries and for 'room rent' and transportation. Under this guise, wages simply are withheld. If migrant families then attempt to leave the camp, they are warned that they cannot depart because of their 'debts.' Open intimidation and even threats of violence are commonplace at this point, to prevent the worker and his family from leaving the camp site.

"An investigation by the NAACP in 1958 revealed that the majority of workers at the Frank Swierczynski labor camp on Route 104, Orleans county, New York, received only one or two dollars at the end of each week's work. Those who complained were informed that various amounts had been deducted for transportation, 'room rent,' food, debts, and unspecified expenses. These workers did not receive payroll statements as re-

R. D. ROBERTSON, *president of the Norfolk, Va., branch receives a final NAACP-life-membership payment from Mrs. Ernestine M. Prudence of the Bon-tons, Norfolk.*

Cecil Layne

EARNEST TALK—*Two members of the NAACP board pause for candid conversation prior to the third annual NAACP Freedom Fund Dinner in New York City. At left is Dr. Buell Gallagher, president of the College of the City of New York. At right is Kivie Kaplan, Boston industrialist and co-chairman of the Association's life membership drive. Dr. Gallagher was master of ceremonies; Mr. Kaplan was one of the speakers.*

quired by New York State law, indicating monies earned for a given period and itemized deductions, nor had they been told that deductions would be made for transportation, living quarters, food, and so forth.

"Another investigation by the NAACP in 1958 at the Oak Orchard Villa Camp in Genesee county, New York, disclosed that wages were withheld for a three-week period at the end of which time many workers were informed that they had earned nothing for the period because of deductions. Contrary to the usual situation, some fifteen workers managed to leave this camp and went wandering about the countryside without food or adequate clothing in search for other employment.

"Migant workers' wages often are piece rates based on such units as hampers or boxes, or else on such units as acres of thousands of picked plants. Sometimes, wages are paid by the hour rather than by the piece. It is not at all uncommon for wages to be changed at the whim of the employer. That is, when conditions are favorable for a higher yield, the piece rate may be lowered.

"To use such terms as working conditions and job standards in connection with migratory agricultural employment is meaningless, because there are no established standards as these terms are understood by factory workers. No limits exist in relation to the hours of work, the days of work, the exact type of work. The only factor of which a migrant farm worker can be absolutely certain is that his wages will be lower than those of other workers in all other occupations.

"A migrant worker never knows how many days he will be called upon to work in any particular week. If the weather is unfavorable, he will be left sitting in his shack, there will be no pay for this period and he and his family will be incurring debts for food and 'housing.' Other times, he and his family may work seven days a week, sixteen hours a day. . . ."

Mr. Hill then called for support of:

S.1085 which proposes to amend the Fair Labor Standard Act to provide minimum wages for farm workers;

Recipients of third annual NAACP freedom fund dinner awards— Marian Anderson and Gardner Cowles — flanked by NAACP president Arthur Spingarn (L) and Dr. Robert Weaver (R), vice-chairman N A A C P board.

Cecil Layne

PRAYER BAND BIBLE CLUB, *Philadelphia, Pa., makes an initial payment of $150 on its NAACP life membership. Harold Pilgrim, executive committee of the Philadelphia branch, receives the payment from Bertha Carter, club member.*

S.1778 which would require federal licensing of crew leaders and farm labor contractors;

And, S.2141 which would amend the Fair Labor Standards Act to bar use of young children for hire in agriculture.

NEW FHA POLICY

A NEW policy directive sent to all field offices of the Federal Housing Administration banning discrimination in the resale of properties acquired by the FHA "reflects a positive step taken by this agency in response to NAACP demands," says Jack E. Wood, NAACP special assistant for housing.

The directive, released in Washington on November 30, is the first of its kind to be issued by the FHA in the area of intergroup relations, Mr. Wood pointed out. "It re-affirms the agency policy of non-discrimination and re-asserts the right of access by all eligible families to foreclosed properties."

Further, the Washington memorandum, sent out over the name of C. B. Sweet deputy commissioner, calls upon every field office director to "make available all facilities of his office and staff for the direct reception, consideration and processing of offers without distinction as to race, creed or color whenever, in the opinion of the director, such facilities are required to assure compliance with this established policy of non-discrimination, even though such direct handling may necessitate payment of a commission under

THE EXECUTIVE COMMITTEE *of the college chapters and youth councils in attendance at the Virginia State NAACP Conference last November 15.*

an outstanding contract or agreement, or may occasion consideration of the desirability of terminating an existing broker arrangement."

Negro citizens have complained that they have not had opportunity to purchase or rent FHA-insured properties which, due to foreclosure, have reverted to federal possession. These properties have usually been handled by brokers who have not made them available to Negroes.

LIFE MEMBERS

THE Denver, Colorado, branch became in December the 100th local unit to purchase an NAACP life membership. Other branches which have become life members include the Williamsbridge, New York; St. Paul, Minnesota; Willow Grove, Pennsylvania; Connecticut Valley, Connecticut; Worcester, Massachusetts; Suffolk-Nansemond, Virginia; and the Atlanta, Georgia, youth council.

Harold Kravit, owner-operator of the Southern House, a popular Boston, Massachusetts, restaurant, became an NAACP life member in December. All 35 waiters of the Southern House are regular Association members and in addition they have a joint $500 life membership.

Three southern units of Jack and Jill Clubs of America, Inc., long-time NAACP supporters, have given an additional $1,495 to the Association.

This includes two life membership subscriptions and one paid-in-full life membership for $500. In addition, the Cleveland, Ohio, chapter subscribed to a life membership.

Twelve youngsters, including six relatives of three well known NAACP leaders, this week became fully paid Association junior life members.

They include Diane Grace and James Douglass Haley, grandchildren of Dr. William Lloyd Imes, a national vice-president of the NAACP. Also

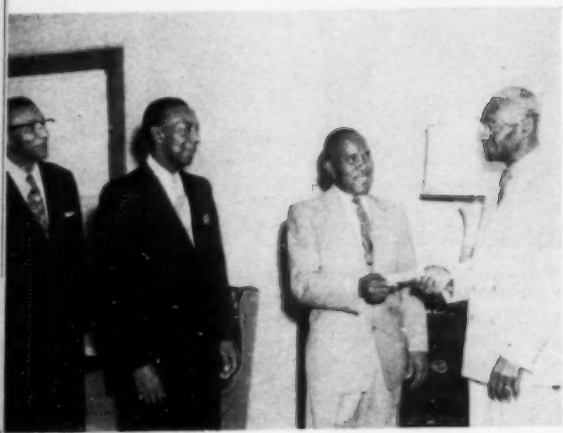
THE ART-SO-LIT CLUB *of Philadelphia, Pa., pays $250 balance on its NAACP life membership to Charles A. Shorter, executive secretary of the Philadelphia branch.*

Morris DeQuincey Newman, son of Rev. I. DeQuincey Newman, president of the South Carolina State Conference of NAACP branches, and Lenwood Joseph, Franklin Alexander, and Joseph Lenwood Overton, sons of Manhattan NAACP branch president L. Joseph Overton.

Also Rita Marquez, daughter of Dr. and Mrs. Cecil Marquez of New York City; Ingrid Luellen Terry, daughter of Mrs. Josephine Terry of Milwaukee, Wisconsin; Howard E. Harleston, son of Mr. and Mrs. H. E. Harleston, New York City.

Also Nina Alin Black, Norfolk, Virginia, Laurence Quarles II, Chicago, and Linda Wright, Staten Island, New York. NAACP junior life memberships cost $100 and may be purchased for children under 12.

Lil Greenwood, featured vocalist with the Duke Ellington Orchestra, plucks first prize winning ticket for the $500 cash award drawing that was sponsored by "The Friends of the NAACP," Boston, Mass. Drawing supervisor Herbert E. Tucker, Jr., announced that the winning ticket went to Patricia Ryan. Mrs. Doris Williams won a cash prize of $100 for selling the winning ticket.



Isaiah Banks (R), president of the Ivanhoe Club, one of Kansas City's oldest social clubs, makes an initial $100 payment on his NAACP life membership to David Phelps of the branch executive committee. Others in the picture (from L) are Antorne Murphy and E. C. Cole, club officers.

These four were presented freedom awards by the St. Paul, Minn., branch for long and meritorius service. From L, they are R. S. Harris, who received an award in the honor of the late Mrs. Mabel Harris; Nathaniel Smith, who has served the branch for years; George Wills, one of the founders of the branch in 1913; and Mrs. Addie Few, who joined the branch 32 years ago.

REGINALD COX, *age three, receives a $100 initial NAACP life membership payment from Mrs. Louise Boyd, president of The Alethean Club, as the club treasurer, Mrs. Woodhouse, looks on. Reginald is the son of Joseph Mason Andrew Cox, New York City, a member of the NAACP Committee of Fifty.*

RESOLUTION No. 1 for 1960

EACH year the struggle for equal rights goes on—and each year new victories are won. And in this struggle, one organization leads in action: the N. A. A. C. P. This year, resolve to give the N. A. A. C. P. your full support by becoming a LIFE MEMBER. Mail the application today!

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Dr. James J. McClendo
Dr. Maurice Rabb
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Dr. Alfred E. Thomas,
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☐ I enclose check for $500 for paid-in-full Life Membership.

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Name .....

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Annual installments of as little as $50 or more, sent to either your local branch of NAACP or the New York headquarters, can make you a LIFE MEMBER in this vital crusade.

Editorials

REINTERPRETATING HISTORY

DR. C. VANN WOODWARD of The Johns Hopkins University recently made a proposal which meets with our complete approval. He suggested, at the annual meeting of the American Historical Association in Chicago, that now is the time for a massive revision of "large areas of history" and that these revisions could be so extensive that we might expect an "age of revision." Such a project merits attention because it comes from an American historian who has himself done some minor revising, especially in his *The Strange Career of Jim Crow*. Emphasis in that book was upon the relative recency, especially as a legal structure, of jim crow in race relations.

Whereas Dr. Woodward emphasizes revisions in European and military history, we would emphasize revisions in all histories which have to do with the relations of Europeans to colored groups. If this had been done a decade or two ago, we are sure that Dr. Arnold J. Toynbee would never have made such a ridiculous statement as the following: "When we classify mankind by color, the only one of the primary races . . . which has not made a creative contribution to any of our twenty-one civilizations is the Black race. . . ."

We would especially like to see revisions in American history, a revision which would depict the actual role of black folk in the settling and building of America. The Negro has too long been what Dr. Du Bois calls "the clown of history." American history must now be rewritten to get the Negro into perspective.

JUDGE SAMUEL R. PIERCE

GOVERNOR NELSON ROCKEFELLER is to be congratulated upon his reappointment of Judge Samuel R. Pierce, Jr.(first Negro Republican judge to sit on the Court of General Sessions), to his second term on the Court of General Sessions. Judge Pierce, who was defeated in the elections last fall by only 14,989 votes out of 330,000 cast, received his first interim appointment about a year ago. It is fortunate for New Yorkers that they are represented on the General Sessions bench by so vigorous a personality and such an excellently qualified man as Judge Pierce.

Judge Pierce is a graduate of Cornell and the Cornell Law School, and holds a master's degree in the law from New York University. He has served as an assistant district attorney for New York County and as an assistant

United States Attorney for the southern district of New York. He has also served in Washington as counselor to various congressional committees.

He is a cultivated man and a capable and brilliant member of his profession. The salutations and good wishes of his fellow Americans go with him in his reappointment.

"AMERICA'S MANY FACES"

WE think the National Urban League idea of photographically dramatizing the multiracial character of the American people an excellent one. It should help apprise us of our racial heterogeneity. It would show, too, that we, like the Latin Americans we frequently deprecate, are a mongrel people, and that the American type is neither "Aryan" nor white. Actually, mongrelization has been going on in this country ever since its founding and miscegenation is not a bogy which was invented by the NAACP during the middle 50's as many Southerners pretend.

One way in which Americans have "hidden" their genetic diversity is by labeling their mixed-bloods "Negroes," regardless of their biological ancestry. This lack-brained practice, of course, never ceases to baffle Europeans and South Americans.

The project will be under the supervision of Edward Steichen, director of photography at the Museum of Modern Art, New York City, who also happens to be the editor of *The Family of Man.*

INDEPENDENCE IN THE CONGO?

RECENT revolts and disturbances in the Belgian Congo reveal the complete bankruptcy of the Belgian policy of "imperial paternalism." The Belgians made no pretence that they were preparing the Congolese for ultimate self-government. While they provided for their social betterment and trained them as skilled workers, they did not encourage their participation in political affairs. Nor were Congolese students, for a long time, permitted to study at Belgian universities. The Belgians believed that if there were no politically articulate *elite* that everything would be all right, since there would be no leaders capable of articulating the nationalistic feelings of the masses.

What are the fruits of this policy? Five nationalist parties—the Association of the Lower Congo (Abako), the Congolese National Movement, the African Solidarity party, the Socialist People's party, and Abazi—with which the Belgian authorities had to deal on January 5. And what were the talks about? The Congo's future—independence! One cannot stay the rising tide of nationalism with "wages" and paternalism.

What the Branches Are Doing

California: At the November 20 meeting of the PASEDENA branch the topic for discussion was "Is open occupancy a part of redevelopment?" Panel speakers were Mrs. Hobard Barnes and Mrs. Alfred Ingersoll, chairman and secretary of the Fair Housing Committee of the Pasadena area, and George Jones, chairman of the Pasadena-Altadena human relations committee.

Connecticut: Mrs. Daisy Bates of Little Rock was featured speaker on October 19 at the freedom-fund rally of the NEW HAVEN branch. Mrs. Rachel Baker received an award from the branch as "NAACP's Citizen of the Year." Mrs. Baker is the mother of NAACP attorney Mrs. Connie Baker Motley.

Through the efforts of its executive committee, the NEW LONDON branch recently contributed $486.00 to the national office, to be distributed as follows: $23.20 for NAACP memberships, $30 in life membership payment for the Victory Lodge of Elks, and $432 for the balance due on the branch's $500 freedom fund contribution.

NAACP *youth council and college chapter officers and advisors from New York and New Jersey at a recent meeting held in the national office, New York City, to map plans for completion of their membership campaign.*

Cecil Layne

SOCIOLOGY CLUB *of Fisk University, Nashville, Tenn., joins the NAACP life-membership family. Mildred Bryant (3rd from L) makes initial payment to Mrs. Edith Otey, chapter membership chairman. Fourth from left is Dr. Inez Adams, chapter advisor.*

The branch executive committee consists of Mrs. Jacquelin Dell, Mrs. Vernice Book, Bettyle Edwards, Mrs. Marjorie Brown, Augustin Marshall, Otis Brown, William Hyslop, Richard Lowitt, Spencer Lancaster, William Baum, Wilton Morton, Luke Harris, Deletha Wilson, Mrs. Norma Albright, Mrs. Carma Payne, Mrs. Mary Talbot, Douglas Noble, Albert A. Garvin, Jr., and Ralph Dupont.

The New London branch has also made a city-wide survey of all Negroes and Puerto Ricans in order to determine their voting, economic, and educational status. Aim of the survey is to gather material so that all of them may be persuaded to become voters.

Illinois: The CHICAGO branch has organized a city-wide volunteer "watch force" of 1,000 to report instances of housing discrimination as well as code and zoning violations. The "watch force" will work in cooperation with the branch housing committee.

The branch has followed its get-out-the-vote campaign for the November judicial elections with a five-point program designed to enlarge Negro registration for the presidential year of 1960.

Branch president Theodore Jones reports large gains in civil rights, education, and housing under local branch leadership, but he insists that more intensive effort is needed to meet the challenge of the increasing population. He also asked for greater political participation on the part of Negroes. After two years as president, Mr. Jones said he would not be a candidate for reelection.

THESE PERSONS *received their NAACP life-membership plaques at a public meeting held at the Morning Star Baptist Church, Rev. A. B. Simmons, pastor, of Kansas City, Mo. Pictured from L are Rev. Fred E. Stephens, pastor Bethel AME Church (who presented the plaques); Mrs. Garnett Wilson, P. M. Interlude Club; Mrs. Amanda Kendricks, Les Honnetts, Mo-Kans Club; Judge Carl R. Johnson; Mrs. Olivia Shaw, Kansas Citizens Club; and Mrs. Julia Massey.*

Maryland: Under the chairman of Dr. William Watts of its life membership committee, the BALTIMORE branch has added fifty-eight new NAACP life-membership subscribers, received payments on seventeen old subscriptions, and has secured eighteen new paid-in-full life memberships as well as completion payments on nineteen old life-membership subscribers.

Minnesota: The ST. PAUL branch began a stepped-up voter-registration campaign in October in preparation for the 1960 elections. The campaign is under the direction of the branch political education committee, with co-chairmen Mrs. Jane Preston, Robert Patterson, and Rabbi Gunther Plaut.

Prominent citizens from all walks of life in St. Paul-Minneapolis as well as in the state are on the citizens committee for the 1960 NAACP national convention which will be held in the Twin Cities in June.

Cart L. Weschcke was unanimously elected new president of the Minnesota State Conference of NAACP Branches on October 31, 1959.

Mr. Weschcke, a member of one of the state's old pioneer families, has been very active during the past three years as secretary of the St. Paul branch. He is secretary of the Citizens Committee for Open Occupancy, a

WAITERS *at Southern House on Thanksgiving Day watch owner Harold Kravit receive his NAACP life-membership plaque from Kivie Kaplan (front row, 3rd from R), co-chairman of the NAACP life membership committee. Joseph Kravits, Mr. Kravits' father, stands at Mr. Kaplan's right; headwaiter Richmond Fuller is at Harold Kravits' left. All waiters of Southern House are NAACP members and thirty-five of them have a group NAACP life membership.*

member of the board of directors of the Metropolitan Housing Association, and co-chairman of the 1960 NAACP national convention to be held in St. Paul June 20-26.

Missouri: After twenty years as president of the KANSAS CITY branch, Judge Carl R. Johnson has declined to accept further nomination, which means that the branch will have a new president for 1960. Under Judge Johnson's leadership the branch has grown from 700 members to its present membership of approximately 5,500 with an annual income of approximately $20,000 a year.

Nevada: At the November 15 meeting of the RENO-SPARKS branch the membership nominated candidates for officers during 1960.

New Jersey: Former Brooklyn Dodger baseball star, Jackie Robinson, now a vice-president of Chock Full o' Nuts, was honored by the branch of the ORANGES AND MAPLEWOOD, at its second annual dinner, as the "Man of the Year." In his address Mr. Robinson said that he felt that the Negro was sixty percent of the way toward achieving equality in civil rights in the United States. Mr. Robinson was presented the award by Dr. Everett B. Simmons, branch president.

Among the distinguished citizens on the program were Mayor James W. Kelly, Jr., of East Orange, Mayor Russell A. Riley of Orange, former Judge Alfred C. Clapp, United States senator Clifford P. Case, and assembly-woman Madaline A. Williams, the recipient of last year's award.

The dinner netted the branch $750 to be applied to its fight-for-freedom-fund quota.

First charter meeting of the VINELAND branch was held on November 18, 1959, in the Vineland public library. Temporary officers were installed to serve until the regular election of officers in 1960.

The ASBURY PARK-NEPTUNE-SHORE AREA branch held a freedom-fund rally on October 16, 1959, with Jackie Robinson as speaker, which netted $1,000 for the branch's FFF quota, actually $600 more than the quota set for the branch. The branch also received $550 in life membership payments.

New York: The SCHENECTADY branch celebrated its tenth anniversary, 1949-1959, on November 8, 1959. The branch won the Thalheimer Award in 1952 and 1953 and the NAACP special award in 1959. The branch started with a charter membership of 95 and now has 650 members, five of whom are life members.

The branch has been responsible, among other things, for elimination of discriminatory practices against office workers in local industry, ending discriminatory hiring practices against waitresses in local restaurants, urged the hiring of Negro policemen and firemen, and been responsible for the hiring of Negro clerks by department stores.

The BROOKLYN branch "Music for Civil Rights," a life membership musicale, on November 20, 1959, at the Universal Baptist Church, Brooklyn.

The Mid-Island Club of the National Association of Negro Business and Professional Women became the forty-ninth NAACP life membership subscriber, on October 4, 1959, in the CENTRAL LONG ISLAND branch. The club paid $250 on its life membership subscription.

More than 325 people attended the fifth annual fighting-fund-for-freedom dinner of the JAMAICA branch held on October 26, 1959. Executive secretary Roy Wilkins was the guest speaker and he brought home to his audience the fact that the biggest job of the Association may well lie ahead.

NAACP JUBILEE BREAKFAST—*Some of those in attendance at the Passaic, N. J., branch were (from L) Rev. Alexander, James Farmer of the national NAACP office, Dr. and Mrs. Gibbs, Walter Hoffman, the branch lawyer, and Dr. Wallace Haddon.*

Don Moran

THE CINCINNATI, *Ohio, Dental Association presents the local an installment on its NAACP life membership. The check is being presented by Dr. Morgan Deane (L) to John Waller, branch member chairman, in the presence of the Dental Association president, Dr. Paul F. Fletcher.*

Pennsylvania: The Beta Gamma chapter of the Omega Psi Phi fraternity at Cheyney State Teachers College made an initial payment of $100 last November on its NAACP life membership to executive secretary Charles Shorter of the PHILADELPHIA branch.

Charles Shorter testified on November 30, 1959, at the Commission on Human Relations hearings on the segregated waiter situation in the hotel and restaurant business in Philadelphia.

Tennessee: The CLARKSVILLE, Montgomery county branch has sent out a request for a Negro doctor, dentist, and lawyer for the local community. Clarksville is the county seat of Montgomery and is situated on United States Highway 41-A. The town has about 27,500 inhabitants, of

Cecil Layne

MUSIC FOR CIVIL RIGHTS, *an NAACP life membership musicale, was held on November 20, at the Universal Baptist Church, Brooklyn, N. Y. The Bible Way Church Choir and the Washington Temple Choir were the participants. Standing in front (from L) of the two choirs are Rev. Carter Pope, church pastor; Arthur B. Spingarn, president of the NAACP; and Joseph Mason Cox, chairman and director of the program.*

which approximately 5,000 are Negro. But the Negro community has only two Negro doctors, one Negro dentist, and no Negro lawyer. And it wants more. The Austin Peay State, a coeducational institution with an enrollment of 1,500, is located here. Interested professionals are asked to write Francis L. Young, 1139 Franklin Street, Clarksville, Tennessee.

Texas: The Reverend Mr. Emerson Marcee, president of the SAN ANTONIO branch for the past six years, has notified the branch nominating committee that he will not be a candidacy for reelection because of pressing obligations and other activities.

Among the achievements of the branch under Rev. Mr. Marcee's administration have been the following: winning of the Thalheimer Award in 1956, winning of the Ike Smalls Trophy by the branch youth council, desegregation of public facilities, and integration of the local public schools.

Virginia: Three delegates returning from the twenty-fourth annual STATE CONVENTION had an unforgettable experience in South Hill, Virginia.

Melvin Fallis, Barbara Newby, and Faye Young, all of Norfolk, decided to stop in South Hill for a snack before continuing their trip to Norfolk As they arrived in South Hill, they noticed a sign on a restaurant door: "White Only." Being inspired as they were by the state convention, they proceeded to the restaurant with pleasure. Upon entering the restaurant they were thoughtfully directed to a special Negro restaurant across the street. Ignoring the suggestion, they continued to walk farther into the restaurant. As they were preparing to take seats, the manager was called. They engaged in keen conversation with the manager for about five minutes. With the assurance that they weren't going to be served, they decided to leave the restaurant. Much to their surprise, the ball had just begun to roll.

Outside of the restaurant they were attracted to the rear by one of the Negro employees of the restaurant. From the female employee they learned that there was no adult NAACP branch nor youth council in the town. The lady also expressed her desire to become a member of the

SOME *life members of Schenectady, N. Y., branch. From L, they are Sgt. Robert Ellis, first person in the branch to make a payment on his NAACP life membership; James Stamper, former branch president and the second life member in the branch; Bernice Hodges, second vice-president; Mrs. Burton Dingman, first fully paid-up life member; Mrs. David Myers, branch president; Arthur Allen, first vice-president and also vice-president of Silhouette Club, first group in city to make a life membership payment; Lucille Balck, membership secretary national office; and Mrs. Willard Vrooman, chairman branch membership committee.*

Wide World

NEGROES SWIM AT CRANDON PARK—*Negro men and women visited Dade county's Grandon Park in Miami, Florida, last November, rented lockers, and some went swimming. Negroes have appeared at the beach before, but this is the first time they have rented lockers and gone swimming. White children look on as a Negro couple enters the water.*

NAACP, and to help establish a branch in South Hill. They also learned that the students of the City passed a segregated white school on their way to a Negro school.

After listening to the lady, the three delegates became extremely enthusiastic about doing something worthwhile before leaving South Hill. Being as enthusiastic as the delegates, the lady suggested that they go to a nearby "teen" dance and talk to some of the teenagers. With mounting anxiety the delegates started toward the dance. As they reached the dance, the familiar music bade them welcome. They entered and waited for the music to stop.

When the music stopped, they began to call for order. Surprisingly, the teenagers came to order with little trouble. Melvin Fallis started off by introducing the two young ladies and himsef. He also stated where they were from, and what organization they represented. Barbara Newby and Faye Young explained the merits of the NAACP and commented about the fight for freedom in Norfolk and other places. As the audience began to show

more interest, the delegates began to talk about the situation in South Hill, and what improvements could be made by the organization of an NAACP branch in the town. To their surprise, ten teenagers signed up as prospective members and others pledged their support. After assuring the teenagers that they would send them some materials and return to help them organize a Council, they departed for Norfolk full of joy.

Wisconsin: The MILWAUKEE branch is seeking an executive secretary and applicants are asked to please write Personnel Committee, Milwaukee NAACP, 1705 West North Avenue, Wilwaukee 5, Wisconsin.

SOUTHWEST REGION REPORT
October 27-November 24, 1959

Little Rock: The fifteenth annual meeting of the Arkansas State Conference of NAACP Branches was held at Little Rock November 7-8. There were twenty-nine delegates, representing eight branches, in attendance. Two of the cities represented have been without active branches since 1957, when a number of cities enacted what became known as "Bennett Ordinances," after Arkansas Attorney General Bruce Bennett who drafted them. Twenty-eight cities, at his suggestion, adopted them. While they are called occupational and privilege tax ordinances, they are frankly aimed at hampering if not destroying the NAACP. The first day of the conference was devoted to business sessions and workshops. Gloster B. Current was the principal speaker at the public meeting on Sunday, November 8, which drew more than 1200 persons. Featured guests included Rajmohan Gandhi, grandson of Mahatma Gandhi and Daw Nycin Tha, a prominent educator from Burma. Both Mr. Gandhi and Miss Tha spoke on behalf of Moral Re-Armament.

Others participating in the program included college students from Kenya, East Africa, The Virgin Islands, Ghana, West Africa, Puerto Rico,

Jackie Robinson receives the key to the city of Asbury Park, N. J., from Mayor Thomas Shebell. Others pictured are (from L) Rev. Alfred Pugh, Asbury branch president; Ernest Lass, publisher Asbury Park Press; and Arthur Morris (far R), who presided during the program.

Jamaica, and Panama. The theme of the Conference was appropriately called "International Crusade for Freedom."

Mrs. L. C. Bates was re-elected president of the State Conference.

Speaking from Little Rock on November 19, Attorney General Bennett is reported by the *Arkansas Gazette* as stating that should the United States Supreme Court void "Bennett Ordinances" (under attack at Little Rock and North Little Rock) this will not affect similar laws in the 26 other Arkansas towns.

Asserting that the NAACP was in for more "expense and trouble" because it would have to file against each ordinance if it wanted to challenge them, he added: "And it may be that other cities that have enacted the ordinance are ready to move in against the NAACP regardless to the outcome."

The Supreme Court heard arguments on the Bennett Ordinances on November 20.

State Press Suspends Publication—After waging a boisterous but helpful fight for the rights of Negroes in Arkansas, publication of the L. C. Bates' *State Press* was suspended without notice after the October 29 issue.

Pine Bluff—At Pine Bluff, the Dollarway school district denied the appeal of three Negro high school students for assignment to the Dollarway

Frank Preston, Youngstown, Ohio, is the first person in that city to subscribe to an NAACP life membership. The initial payment of $100 was made by Mrs. Preston to her husband as a birthday gift.

School under the Arkansas public placement law. This action, if allowed to stand, would mean that a school district, through its pupil placement statute, could circumvent a direct federal court order to desegregate its schools. The Dollarway School District had been issued such an order in the summer.

Louisiana: Except for submitting membership reports to the national office and working with other community organizations in an effort to increase voter registration, Louisiana branches have been inactive since October 8, the day that a state court issued a temporary injunction restraining the NAACP from holding meetings in the state.

NAACP Restraining Laws: A three-judge federal court which had been convened to hear NAACP attorneys challenge the constitutionality of two state laws being used to restrain the Association's operations deferred the case for two weeks when the state called attention to the fact that the governor of the state had not been notified of this pending legal action five days in advance as required by law. Although the attorney general inferred that the responsibility for notifying the governor was that of the NAACP attorneys, the statute makes the clerk of the court responsible.

The attorney general, likewise, made it known that he would challenge the admissibility of any affidavit in which no copies had been submitted to his office twenty-four hours prior to the hearing. These actions clearly indicate that the State of Louisiana will use every means to delay the hearing as long as possible.

Desegregation Plan: On October 30 NAACP attorneys filed motions asking the U. S. District Court for a summary judgment requiring the East Baton Rouge and St. Helena parishes to file their school desegregation plans.

The NAACP originally took legal action on February 29, 1956, to abolish segregation in St. Helena Parish Schools.

The action to abolish school segregation in East Baton Rouge Parish was initiated in 1952. The Orleans Parish School Board has been ordered by the Court to file its plan for desegregation by May 16, 1960.

On November 18, 278 white voters were challenged under the same law used recently to purge Negro voters from the registration rolls. Politics is said to be the reason for the challege.

Oklahoma: The Oklahoma State Conference of NAACP Branches held its annual conference, November 19-21, at Sapulpa. Dr. H. W. Williamston was reelected conference president by one vote, defeating Jake J. Simmons, Jr., president of the Muskogee branch. Mr. Simmons was appointed state youth director. Twelve branches participated in the meeting.

Texas: The Texas held its twenty-third annual convention at Beaumont, November 13-15. Delegates representing eighteen of the conference's 35 eligible branches reelected all key officers, with the exception of John J. Jones of Texarkana, who was a member-at-large and had served as chairman of the executive committee, who is now vice-president.

■ **Martinique has no official color bar, but is weighted down by color and economic frustrations**

A Look at Martinique

THE United States conception of Martinque, insofar as there is one, is one of an island of "green mountains and golden sunsets" peopled by surpassingly beautiful "Madras" turbaned women. Unfortunately, this picture is not altogether accurate. One proof was the newspaper reports of the last few weeks in December that the island was suffering from "political trouble." There were also reports of rioting, the establishment of a curfew, and the dispatch of the cruiser *De Grasse* from Brest.

There are 261,595 people on this agricultural island, which has an area of 385 square miles, and of this number only about 4,000 are white. The rest are divided, with the exception of the blacks, among what are known locally as "people of color." These make up the bulk of the population. Interestingly enough, as in most of Latin America, the people of color are classified, according to their complexions and hair texture, into a hierarchy of racial categories—white mulatto, brown mulatto, black mulatto, *câpre*, *chabin*, etc. These people of color, by and large, collaborate with the dominant whites and sedulously avoid identification with the blacks. Whereas racial distinctions are not very important to the blacks, they are important to the mulattoes because they compete with the whites.

NO LEGAL DISCRIMINATION

While there is no overt legal discrimination, the racial barriers between the whites and the people of color are strong in those spheres which involve intimate family life. And there is practically no intermarriage between the two groups. A Martinican mulatto, married to a European white woman, and who lives in intimate relations with the whites, describes "the Martinican whites as a group of families owning lands and factories (either in person or through corporation shares) and practicing endogamy to preserve that patrimony."

The rich whites control eighty per cent of all exports (sugar, rum, bananas, pineapples, and cacao beans) and receive more than half of the annual income. The people of color constitute the middle class, furnishing most of the professionals (medical doctors, lawyers, etc.) and many of the politicians.

Oddly enough, this society, which is preponderantly colored, has a "white bias"—that is, the norms, standards, and ideals are all white. It was not until 1940, says Dr. Frantz Fanon, himself a Martinican mulatto, that its members began to think of themselves as "Negroes"; this jolt into *négritude* was caused by Aimé Césaire's *Memorandum on My Martinique*. "Here, for the first time, was a lyceal teacher," explains Dr. Fanon, "a man of dignity, uttering the simple words: 'It is a glorious, a good thing, to be a 'Negro.' "

The second shock came with the fall of France and the internment of the battleships *Béarn* and *Emile-Bertin* at Fort-de-France. This introduced 10,000 continental Frenchmen into the island for a long and inactive stay. Often victims of despair, worried about their families in France, and finding themselves for the first time in intimate contact with a large non-white population, the latent racism of many of these sailors now came to the surface. They made it obvious to the local population that some three hundred years of French culture had not, as they saw it, changed "black Frenchmen" into "white Frenchman."

NEW SCALE OF VALUES

"Therefore the Antillean, after 1945," continues Dr. Fanon, "changed his scale of values. Whereas he had fixed his eyes on white Europe before 1939, and thus tried to ignore his color, he now discovered that he was not only a 'black," but also a 'Negro.' From now on he looked toward Africa."

Parenthetically, mention should be made of the participation of many Martinican intellectials—Aimé Césaire, Louis Achille, Paul Niger, Edouard Glissant *et. al.*—in the two African congresses held by the Society of Africa Culture in Paris and Rome.

It is out of this matrix that has grown the complex of economic, political, social, and racial problems that are disturbing the De Gaulle Government.

Martinique was discovered by Columbus, on his fourth voyage, on June 15, 1502, and remained a Spanish possession until 1635.

The Carib Indians, who had supplanted the Arawaks, were soon exterminated: by 1692 there were officially only 160 of them on the island. First settlers were Frenchmen from Normandy, Brittany, and the southwest provinces of the Parisian region. Sugar cane was introduced in 1640 and by the later part of the seventeenth century had become the cash crop, cultivated by African slave labor. By 1671, there were 4,000 Africans on the island; by 1713, 14,500; by 1733, more than 80,000.

Martinque was transformed from a colony into an overseas department in 1948. She is represented in the French Assembly by three deputies and two senators and a *préfet* represents the French government.

J. W. I.

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College and School News

The NATIONAL ASSOCIATION OF COLORED WOMEN'S CLUBS, INC., opened a new Women's Health and Service Center in Washington, D. C., in November. The new center, under the direction of Mrs. Dorothy Watts, instructor in public health at Howard, will provide pre-natal-care clinics, cancer detection, medical counseling and guidance, as well as instruction in diet in relation to health.

■

NEW YORK MEDICAL COLLEGE offered a one-week course in rehabilitation care of the chronically ill patient, November 16-23. This special course represented a pioneer effort by the college department of physical medicine and rehabilitation to bring together in one curriculum the principles and techniques needed by clinicians, medical administrators, and public health physicians working in the field. Nearly 200 physicians from all parts of the country attended the course.

■

Professor Mozell Hill of COLUMBIA UNIVERSITY was elected to the board of directors of the PLANNED PARENTHOOD FEDERATION OF AMERICA at the PPFA's thirty-ninth annual meeting at the Hotel Roosevelt, New York City, in November.

■

Dr. Robert W. Brisbane, professor of political science at MOREHOUSE COLLEGE, was the third guest lecturer in the 1959 fall lecture series sponsored by the college department of sociology, November 17-18. Dr. Brisbane's topics were "Caste, Class and Equality in India" and "The Impending Political Crisis in India." On the afternoon of November 18

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DIRECTOR of ADMISSIONS and PLACEMENT

he spoke on "The Ugly American in India."

An affirmative and a negative debating team from Morehouse took part in the novice debating tournament held at Wake Forest College in Winston-Salem, N. C., November 6-7.

There were twenty-one affirmative and negative teams from seventeen colleges and universities of the South and the District of Columbia in the tournament. Morehouse tied with two of these teams for first place among the affirmative teams.

■

President R. P. Perry of JOHNSON C. SMITH UNIVERSITY has announced plans for the construction of two new buildings at Johnson C. Smith sometime during the current school year. One of the buildings planned is a dormitory for young women.

■

A group of citizens, under the inspiration of the NATIONAL SCHOLARSHIP SERVICE AND FUND FOR NEGRO STUDENTS, has organized a Committee to Salvage Talent, especially the wasted talent to be found in minority groups, the largest of which is the Negro. The committee is headed by eight leaders in business, education, medicine, sports, the arts, and public life: Singer Marian Anderson, dean emeritus Harry J. Carman of Columbia College, former Air Force secretary Thomas K. Finletter, Senator John F. Kennedy, Jr., president Roy E. Larsen of Time, Inc., president Branch Rickey of the Continental Baseball League, and Dr. Howard A. Rusk of the New York University-Bellevue Medical Center.

Funds made available through CST will be administered by NSSFNS.

■

Frederick A. Rodgers, one of the top students at FAYETTEVILLE STATE TEACHERS COLLEGE, was recently honored when he was named sixth district "Scholar of the Year," according to a statement released by Cecil K. Beatty, chairman of the Omega Sixth District Scholarship Commission. The honor carries with it a check for $100.00.

■

Regents of the UNIVERSITY OF MICHIGAN have adopted a bylaw spelling out the university's policy of non-discrimination.

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Cheyney, Pennsylvania

Text of the bylaw, adopted on November 20, is as follows:

"The University shall not discriminate against any person because of race, color, religion, creed, national origin or ancestry. Further, it shall work for the elimination of discrimination: (1) in private organizations recognized by the University, and (2) from non-University sources where students and the employees of the University are involved."

The Regents emphasized that the University of Michigan has always practiced a policy of non-discrimination in the administration and management of its internal affairs. The bylaw was adopted to provide a clear cut and concise statement of these policies.

■

Calvin H. Raullerson has been named director of the newly-created Division of Educational Services of the UNITED NEGRO COLLEGE FUND. The new division incorporates the three educational services UNCF administers for its thirty-three member institutions. The three services which Mr. Raullerson will direct are the Cooperative Intercollegiate Examination Program, the Florina Lasker Fellowship Awards, and the newly-instituted Faculty Fellowship Grants

On November 20, 1959, UNCF distributed $500,000 to its thirty-three member colleges and universities. This appropriation brings the amount distributed during 1959 to a $1,403,000 total.

■

Alexander M. White, president of THE AMERICAN MUSEUM OF NATURAL HISTORY, has announced the election of three trustees to AMNH's board of trustees: Erard A. Matthiessen, currently president of the Nature Centers for Young America, Inc.; Hugston M. McBain, first vice-president of the Chicago Museum of Natural History; and James S. Rockefeller, chairman of the board of the First National City Bank of New York.

The Museum honored the 100th anniversary of Charles Darwin's *On the Origin of Species by Means of Natural Selection* on November 24, 1959, with an exhibition called "Charles Darwin: The Evolution of an Evolutionist." Through an artful selection of photographs, drawings, memorabilia and textual material, the exhibition painted a vivid portrait of a man—his habits and temperament, and the people and events that helped to mold his career. Most of the story was unfolded in Darwin's own words.

Junior French major Claudette W. Willis of CLARK COLLEGE is now studying at the University of Aix-Marseilles at Aix-en-Provence, France, on a study grant provided by Clark. She is the first Clark student to participate in the "Junior-Year-Abroad" program, although Clark has been sending students abroad for travel and study since the summer of 1954.

■

The NAACP chapter of CENTRAL STATE COLLEGE featured Mrs. Daisy Bates as keynote speaker in their recent youth rally. CSC students, faculty and staff have contributed more than $1,000 to the work of the NAACP and was the first college or university to take out a paid-up NAACP life membership.

■

WILLIAM PENN BUSINESS INSTITUTE, Philadelphia, Penn., has been accredited as a two-year school of business by The Accrediting Commission for Business Schools, Washington, D. C., the official accrediting agency for independent business schools.

■

President M. K. Curry, Jr., of BISHOP COLLEGE was honored on his forty-ninth birthday with a testimonial dinner. He received greetings, gifts, telegrams and best wishes from students, faculty, staff and friends as well as a plaque attesting to his "progressive leadership in Christian higher education."

■

Dr. F. N. Gatlin, head of the department of music, represented Virginia State College at the thirty-fifth annual meeting of the National Association of Schools of Music held in Detroit, November 27-28. Virginia State has been a member of NASM since 1954.

DR. WILLIAM H. MARTIN, *acting president of Hampton Institute.*

■

Jerome Walker Jones, associate professor of history at NORFOLK STATE COLLEGE, a division of Virginia State College, has completed all requirements for the Ph.D. degree at Harvard.

■

ATLANTA UNIVERSITY is one of thirty-three institutions in which the National Science Foundation will support an academic year institute for teachers of science and mathe-

matics in 1960-61. The foundation grants will provide stipends of $3,000 for each participant, with additional allowances for dependents, books, and travel.

■

The department of surgery at MEHARRY MEDICAL COLLEGE has received another research grant in the amount of $1,922 for the continuation of the project "Grafts for Arterial Defects." A previous grant of $500 had been made for this project by the American Medical Association. Dr. Matthew Walker, chairman of the department, is the principal investigator.

Archer A. Claytor, M.D., '34 was selected by the Michigan Medical Society as its doctor of the year (1959), and therefore became the first Negro doctor to ever receive this honor.

■

VIRGINIA UNION UNIVERSITY will observe its annual religious-emphasis week February 21-25, with the theme "Make Known his Deeds."

VUU's fourth biennial career day was held on November 3. Purpose of the day was to acquaint the students with the opportunities available in varied careers in terms of necessary preparation, possible benefits to society, and personal rewards. More than thirty-five consultants in various occupational fields were brought to the campus. The keynote speaker was Dr. C. W. Maxwell, president of the William Penn Business Institute, Inc., Philadelphia, Pennsylvania.

Virgina Union will receive $63,501 as its share of the funds to be distributed by the United Negro College Fund.

■

Dr. Melville J. Herskovits, chairman of the department of African studies program at Northwestern University, speaking at BOSTON UNIVERSITY on November 20, said he saw no danger of African nations becoming Soviet satellites as a result of acceptance of Russian economic aid. "I know of only three instances where Soviet influence exists in Africa, and that is in Guinea, the Cameroons, and the Union of South," said Dr. Herskovits.

President Harold C. Case will undertake an intensive tour this winter of Africa. The trip will be officially on behalf of Boston University although Dr. Case's expenses are being underwritten by the Ford Foundation as part of the Foundation's most recent grant to the African Research and Studies Program, which is directed by Dr. William O. Brown, of Boston University. The university is one of the major centers of African research in the United States.

■

HOWARD UNIVERSITY president Mordecai W. Johnson made a month-long tour of European educational institution during November. He also paid a three-week visit to schools and social agencies in the Soviet Union.

Howard was represented at an Air Force conference, held at the Maxwell Air Force Base, Alabama on December 9-10, by administrative assistant Dr. Vincent J. Browne.

The university's Kappa Sigma de-

(Continued on page 61)

READ ABOUT THE

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Book Reviews

"VOICES OF THE LAW"

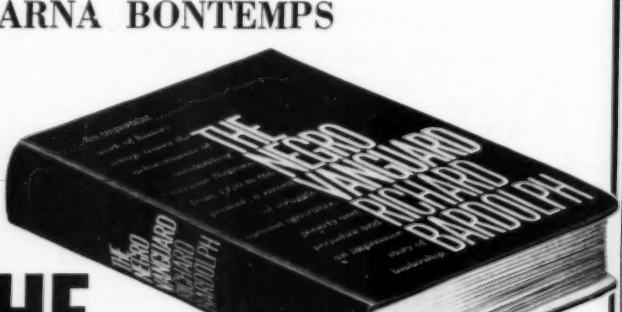
***Race Relations and American Law.* By Jack Greenberg. New York: Columbia University Press, 1959. IX+481pp. $10.00.**

Mr. Greenberg, Assistant Counsel to the NAACP Legal Defense Fund, has rendered a distinct service to American law in producing an excellent treatise on the American law of race relations. It is indeed a matter of some significance that at the present time our legal institutions stand greatly in need of a comprehensive, analytical work such as *Race Relations and American Law*. Fortunately, Mr. Greenberg's work is more than just another legal treatise. *Race Relations and American Law* is also a highly instructive book on the current status of race relations in the United States. This is a book which can be read with some pride by all of those who have contributed to the process of democratizing the American dream: yet, it is a book which must be read with considerable shame that such an intensive struggle for legal equality has been necessary in the first place, and that there is so much remaining to be done before a book such as this can be read merely as history.

The sheer pervasiveness of the problems of racial adjustment is well illustrated by a canvass of the contents of *Race Relations and American Law*. After two introductory chapters treating in turn the issue of the capacity of law to affect race relations and a brief historical account of the constitutional law of race relations, Mr. Greenberg treats the law of "Public Accommodations and Services," "Interstate Travel," "Election," "Housing and Real Property," "The Criminal Law," "Domestic Relations Law," and "The Armed Forces." As one readily perceives, hardly an area of social intercourse escapes involvement in some respect with racial issues. Perhaps the area which is most noticeable by its absence is that of organized religion. And this is due not to oversight of the author, but rather to the structure of American law, which, for the most part, leaves the internal policy of religious institutions to the institutions themselves. Considering then that most American progress in race relations has resulted from the imperatives of the law, it is not surprising, as some have observed, that "eleven o'clock Sunday morning remains the most segregated hour of American life." Thus, the very enumeration of the areas of our society which have produced a significant volume of race relations law tends to demonstrate Mr. Greenberg's first premise: that the law does have the capacity to affect race relations.

In Chapter I, the author explores in summary fashion those "voices of the law" which in fact command, persuade and cajole not only as to actions, but also as to attitudes in regard to race.

"The best possible antidote to stereotype thinking about Negroes in America."
— ARNA BONTEMPS



THE NEGRO VANGUARD

by Richard Bardolph

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One could, of course, fashion an entire treatise on this subject alone. And, in a sense, this is precisely what Mr. Greenberg has done. By thorough, careful analysis the author has in each of his following chapters demonstrated not only that law does affect race relations, but also that the most potent weapon in the struggle for simple justice is the law itself. This reviewer would be most happy to say that a work like *Race Relations and American Law* is sufficient answer to the oft-repeated canards that "law can't change attitudes," or "the law must reflect community sentiment, not change it." Unfortunately, in this reviewer's opinion, those who still persist in holding such opinions (including our President) are beyond the reach of rational argument.

Mr. Greenberg does more, however, than demonstrate that changes have been wrought in our social fabric by the law of race relations. His book is also a law treatise of high order. It is exhaustive, objective and well organized. Like all treatises there are faults which, perhaps, lie more in the eye of the beholder than in the body of the work. In the case of *Race Relations and American Law* the faults are minor and, except in one instance, are matters of taste which need not be mentioned. The one exception is the treatment of "Participation By The United States" (pp. 76 through 78). The author's analysis here of the federal government's role in "civil rights" enforcement is somewhat incomplete, particularly in regard to the present resources of the government which could be brought to bear to more effectively secure basic human rights. It would seem that the rules of law treatise writing could be relaxed by the author in this instance so as to permit him to remind Washington—and particularly the Department of Justice—of the enormous power the federal government now has to more effectively implement the law as it stands now. This detracts very little, however, from the great merits of the treatise.

This reviewer commends to every thoughtful reader *Race Relations and American Law*. It is a landmark on the road of progress.

CLARENCE CLYDE FERGUSON, JR.
Associate Professor of Law
Rutgers—The State University

* * *

Professor Ferguson is the co-author of "Desegregation and the Law" (Rutgers Press, 1957) and other legal works. He is a member of the Massachusetts and New York Bars, former Assistant United States Attorney and former Teaching Fellow in Harvard Law School.

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***Nationalisme et Problèmes Malgaches.* Par Jacques Rabemananjara. Paris: Présence Africaine, 1959. 219pp. 750 fr.**

Few persons could write of Madagascan nationalism with more sincerity and authority than Jacques Rabemananjara. This poet and patriot, former deputy, a political prisoner for nine years, has been living in exile in Paris since 1956. A brilliant speaker, he is often invited to lecture on various subjects related to his homeland. In this volume, he has collected several of his most recent speeches, all of which attack the problem of Malagasy nationalism from one angle or another: Nationalism and the Presence of Madagascar, Nationalism and Underdevelopment, Nationalism and Independence, Nationalism and Poetry, Nationalism and Christianity. The concluding section consists of radio talks on the general subject of Malagasy folklore.

The author's basic theme is that colonialism robs a citizen of his soul, of his inalienable right "to love fatherland above all else and to do everything possible not only to protect it from servitude . . . but also to guarantee to it under all circumstances, the existence and qualities of a nation worthy of the name." (p. 77) Wherever the author looks—at religion, education, industry, modernization — he finds evidence of the attempt, since 1896, to transform the Malagasy into a Frenchman. Moreover, he wonders why nationalism, which he considers merely another name for patriotism, should be deemed a virtue in a Frenchman and a deplorable defect in a colonial.

Why, he asks, is the latter blamed for adopting an ideal—Liberty, Equality, Fraternity — inculcated by his French schoolmasters? In this connection, he points out that the nationalist leaders among the Malagasy, despite the accusation that they are anti-French, Reds, and ingrates, really constitute the best hope for the survival of Western institutions on the fifth largest island in the world. (Richard Wright makes a similar comment concerning leaders like Nkrumah, Sukarno, and Nehru in *White Man, Listen.*)

As far as Jacques Rabemananjara is concerned, Alioune Diop states in the preface that "prison, exile, tortures have not embittered his soul, nor weakened the difficult affection he bears toward the West." This is evident throughout the text. Also obvious is the author's conviction that Madagascar—whose 5 million inhabitants speak the same language and share the same ideals—cannot really prosper until it achieves full independence.

This reviewer regrets that M. Rabemananjara failed to include a single American Negro poet in his lecture entitled "The Negro Poet and his People." This oversight will doubtless be corrected in subsequent editions.

Mercer Cook

DR. MERCER COOK, head of the department of romance language at Howard University, is now doing research in France and French Africa.

***Fighters For Freedom:* The History of Anti-Slavery Activities of Men and Women Associated with Knox College. By Herman R. Muelder. New York: Columbia University Press, 1959. X+428pp. $6.50.**

In this detailed and scholarly book, the dean of Knox College, Illinois, has told the story of the early years of the school with the focus upon its relation-

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ship to the anti-slavery movement of the 1830's and 1840's. Like Oneida Institute in New York and Oberlin College in Ohio, Knox College was an anti-slavery manual labor college that owed its origin to the evangelical revival most often associated with the name of Charles Grandison Finney, and to the type of Christian philanthropy associated with the abolitionist Tappan brothers of New York City. Unlike Oberlin, however, Knox College in the 1850's was torn by religious factionalism, personal rivalries, and strife between moderate and radical anti-slavery men, and lost its identification with humanitarian reform on the eve of the Civil War.

Mr. Muelder has effectively resurrected the forgotton story of Knox College's contribution to the abolitionist movement. He traces in meticulous detail its leading role in Illinois anti-slavery activities. He treads a careful and discerning path through the maze of ideological controversy between the conservative and evangelical elements in the Presbyterian and Congregational Churches (the two churches being together responsible for the founding of Knox College), and makes it very clear that by the 1850's radical abolitionism from the Hudson to the Mississippi was to be found chiefly among evangelical Congregationalists.

Books like *Fighters for Freedom* are badly needed to fill in the gaps in our knowledge about the anti-slavery movement. Students of the subject will find Mr. Muelder's work a valuable supplement to previously published books in the field.

AUGUST MEIER

COLLEGE NEWS

(Continued from page 55)

bating team won nine of ten debates and the individual public speaking competition to capture two of three trophies awarded at the sixth annual International Debate Tournament held at the University of Rochester. Kappa Sigma was one of thirty-five teams representing thirty-two colleges in northeast, mid-Atlantic and mid-western states.

Dr. Rexford Guy Tugwell delivered the annual Sidney Hillman Lectures at the university, December 7-10.

■

Three MORGAN STATE COLLEGE students have won Colt scholarships totaling nearly $2,000: Earl Warren, science education major, a $700 scholarship; Donald Bowie, $500; and Rudolph Norton, $500.

Morgan reports that the Emmett J. Scott Collection, comprising about 3,000 items, is now ready for scholarly use. Dr. Roland C. McConnell, professor of history at Morgan and former archivist at the National Archives in Washington, says the collection is especially valuable in several areas.

The college is offering a study tour in Western Europe as a new course in the humanities during the 1960 summer session. The course, based on a five-week itinerary covering seven countries, will be titled "Art and Thought in Western Europe, 1000-1800."

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